

⁴⁸⁴
⁶⁴⁸ keep them dry, is a carved calabash gourd, with a tight-
[415] fitting waterproof cover made from another gourd. These
are stored away amidship, along with high piles of cassava
[272] cakes and jugs of mareepa oil, the native soft drink. The
women also add to the cargo a small gipsy cooking-pot and
an unclean shotgun.

There is much talkee-talkie during the loading. After the lapse of some time a second start is made, and the poling begins again. After hours on the river, around bend after bend, and through innumerable passages of rapid and rough water, we encounter a Bush Negro corial coming downstream. In it are two paddlers, and a woman with a little boy. Immediately the Djukas bring the boats together for a gossip and palaver. The strangers pay little attention to the bahkra, except a curt nod in answer to his greeting. But they ask the paddlers all about the white man, who he is, where he is going, and where he comes from. Flagawai replies in detail, and for his part asks news of the upper river. The strangers have come from a distant, picturesquely named village many days up the Surinam River, Futu No Habbe Ackaba, "The Foot That Has No Resting-Place." This signifies the long journey required to reach it, but the phrase might be taken as symbolical of the many enforced journeyings of the Negro race.

The powwow continues for some time. Our restless hints pass unnoticed. Unlike other natives, who can be commanded and beaten, the Djukas are independent; to give them orders is out of the question. The traveller who at-



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[243]

Fig. 11. Threshing the rice ears on a sack with the feet. -- Tapanahoni, Drietabbetje, June 1952.



[245]
[415]

Fig. 12. The fruits of the pina palm are collected in a basket; a beverage is made from the fruit-pulp. -- Marowijne, Albina, April 1953.

[272]•

/151 cont./

- 249 greatly to the beautification of the village. The Bush Negroes use
[232] the red dyestuff from the seeds to smear on the dogs against vermin.

Cotton (katoen).

- 248 One sees it standing in various places along the edges of the
283 villages and among the dwelling huts. The cotton itself is in ex-
[286] ceptional cases used by the women for spinning. Calf bands
(sepoe) are made out of cotton thread after the Indian model, and
sometimes hammocks also.

Coffee.

- 245 Is found here and there in the forest along the edge of the
village (Drietabbetje, Poeketti). It is the small variety, probably
• [272] Coffea arabica. The beans are used for coffee. The trees prob-
ably grew from kernels that at one time were taken by slaves from
the plantations.

Calabash (kabasi).

- 244 Grows everywhere among the dwelling huts and in neglected
corners. A distinction is made between kabasi and pikien soepoen.
[415] The wood-like pericarps of both varieties are used for all kinds
of purposes, especially for utensils (bowls, spoons) and as "koej"
for scooping the korjalen empty.

Kasjoen (kasoeng).

- 245 Occurs here and there and ordinarily does not supply much
[262] fruit; the latter is eaten fresh, the kernels sometimes roasted
[252] like pinda.

Mappa.

- Probably a variety of Tabernaemontana (Apocynaceae). Not
infrequently in May one sees the women returning from the grounds
with pear-shaped /152/ (up to ten centimeters long) yellow fruit,
[262] which they have gathered from a small forest tree. The fruit is
eaten fresh; one first taps on the rind with a piece of wood in
order to concentrate the milk sap in it, peels the fruit, and the

/220 cont./

769 Beside the principal fraga tiki one sometimes sees sticks
778 bearing fragments of white cloth; they have been planted in
honor of those ancestors who have demanded it.

769 The ceremonies at the fraga tiki have a very simple
778 character; prayers are said in the ordinary language and often
782 have the character of an intimate conversation. In the absence
of the head of the lineage, an old man pronounces them; while
he speaks, an assistant makes the offering of water and tafia.
Pouring water on the ground is a rite having as its purpose enter-
ing into contact with the ancestors: it is seen performed in
funeral ceremonies, before beginning the interrogation of the
yorka. The tafia is an offering in the literal sense of the term;
at the time of the principal prayers being addressed to the an-
cestors, the offering of tafia is preceded by an offering of cane
juice, kye9 wata. Cane juice was the beverage on feast days
in the times when the ancestors, at war with the Europeans,
were bereft of tafia.

● [272] The prayer formulas most commonly used ask the ancestors
to intercede with Masa gadu on behalf of their descendants:
"Ancestors, watch over us, protect us, pray to Masa gadu for
us so that...."

769 Possession by a yorka. It is taken for granted that the yorka of
787 an ancestor can enter into a member of his matrilineage and
613 reveal itself in the course of attacks of possession. This is a very
rare phenomenon. In 1958, in all the Boni country, only about
ten people were known who bore thus the yorka of an ancestor.
These attacks come on spontaneously, no cult having their
provocation as its purpose. We were present in December, 1956
at one of these attacks in a young woman from Papafston, Milli,
about 20 years old. Since the day before, the yorka of an
ancestor of the lineage dead for two generations had manifested
itself in her intermittently; these attacks lasted several minutes;